The

# Non-Subscribing Presbyterian

No. 97 JULY, 1915. PRICE ONE PENNY. 1s. 6d. per annum post free

## Contents.

| | PAGE |
|---|---|
| Notes of the Month .. .. | 1 |
| Exercise. By Rev. E. Thompson | 2 |
| General Synod: Annual Meeting | 3 |
| The Results of Child Study. By Professor Valentine .. | 4 |
| Ballycarry—Tercentenary .. | 7 |
| The Meeting of Synod. By Dr. John Campbell .. .. | 9 |
| De Minimis. By W. J. B. .. | 10 |
| By the Way. Viator .. | 11 |
| Reports—Unity Guild, The Association, Dromore, The Remonstrant Synod .. .. | 13 |
| Birth .. .. .. | 14 |
| Golden Wedding .. .. | 15 |
| Marriage .. .. .. | 15 |

## Notes of the Month.

Our present issue contains reports of the various meetings held last month, and will indicate their character and measure of success. It is sufficient here to say that while the business meetings attracted the usual select, but small, group of persons, the other gatherings were better attended in point of numbers. The united service justified itself, and the Moderator (Rev. James Kennedy) had quite a good congregation. He made excellent use of his opportunity, and his allusions to the present crisis doubtless evoked response in the minds of many hearers. Further, in concluding his year of office as Moderator, he again indicated that the war was prominent in his mind, together with a desire to speak words of comfort and encouragement. In the evening of the same day the Rev. E. S. Hicks delivered a very interesting and stimulating lecture, which was perhaps all the more helpful because it contained some conclusions from which, perhaps, not a few of his hearers dissented.

* *

At the meeting of the General Synod the Rev. J. A. Kelly was unanimously elected Moderator for the ensuing year. The honour was well deserved, for Mr. Kelly has devoted much time and labour to the service of our Church, and has spent the whole of his ministerial life in his native North of Ireland. It was therefore fitting that his business abilities and labours should be recognised by the bestowal upon him of the highest dignity our Non-Subscribing community possesses. We feel assured that he will discharge his duties with dignity and fidelity. One of his first acts after assuming office was to send, on behalf of the Church, a telegram to the King. We give here the address, together with the reply it called forth:—"To His Gracious Majesty King George V., Buckingham Palace, London. In the name of the Non-Subscribing Presbyterian Church of Ireland, meeting this day in General Synod, the undersigned craves the honour of humbly expressing to Your Gracious Majesty, not alone the assurance of our faithful loyalty, but the prayer that Almighty God may strengthen your Majesty's hands in the pending contest with the enemies of this nation and of civilised humanity. To the above the following reply was promptly received:—"I am commanded by the King to thank you for the loyal assurances to which your telegram gives expression in the name of the Non-Subscribing Presbyterian Church of Ireland.—Equerry."

We are confident that many of our readers will approve of our decision to give instalments in this issue, and in later issues of the magazine, of the full text of the excellent paper delivered by Dr. Valentine at the Sunday School Conference in Dromore. It is difficult to seize upon all the suggestions of such a paper when hearing it for the first time. We have heard persons present at the Conference say how much they would welcome the opportunity of a closer study of its points. It is because of this that we are desirous of making our columns useful in this respect, and we are grateful to Dr. Valentine for so readily placing his manuscript at our disposal. The wish to help on our work which prompted his preparation and delivery of the paper is as clearly seen in his consent to have it published.

* *

The formation of a Unitarian Historical Society, which took place in the course of the recent meetings of the British and Foreign Unitarian Association, is a matter of interest to us in the North of Ireland. We have here a rich store of historical facts accumulated in the course of three hundred years in the case of some of our older congregations. Perhaps such a Society will stimulate the more general preparation of congregational records, or a more careful safeguarding of the documents by means of which alone full and accurate records are made possible. The fact that Dr. John Campbell is elected a vice-president of the new society will secure a satisfactory link of connection between its work in England and what can be accomplished here. We wish this latest society every success.

## EXERCISE.

By Rev. Eustace Thompson.

"Godliness is profitable for all things."
—1 Tim. iv. 8.

We all know how useful, nay, how indispensable, bodily exercise is. Many young men who had little bodily strength, presenting indeed but a sorry appearance to start with, have been built up and converted into handsome figures by the physical training required for military service. Concerning the person incapacitated for wonted activity by accident to hand or foot, who is observed to have fallen away, or else to have put on an unhealthy corpulence, the familiar explanation usually given is the "want of exercise." From the same cause it follows that the totally blind, whose greatest misfortune is in general a limitation of freedom or opportunity for the full exercise of the bodily parts, are noted as a class falling short of the normal longevity, and specially subject to the disease of consumption.

Hence, every sensible individual acknowledges that bodily exercise is profitable and important to some extent at least, if it is only because it makes for length of life and an enhanced proportion of vital vigour enjoyed from day to day. But the friend and instructor of Timothy, admitting the limited utility of bodily exercise as affecting the length and quality of this life, insists upon a more extensive importance of spiritual exercise, affirming that it is "profitable for all things," that is to say, useful in every respect, as affecting not only the length and quality of this life, but the promise of a life to come as well.

That the utility of spiritual exercise is not so universally recognised is not in the least unnatural. The effect or profit of bodily exercise can be actually measured or weighed, whereas the profit of the other kind of exercise is not tangible in a literal sense, neither is it visible to the carnal eyes; but, being in the order of the things that are spiritual, is discernible by the spirit alone. So we are in real need of the exhortation: "Exercise thyself unto godliness." We shall not be able to do so for any length of time in real earnest without spiritual discernment of something new which shall become in us as a well of water springing up unto eternal life.

"A golden mind stoops not to shows of dross."

N749
1915-17



## THE GENERAL SYNOD OF THE NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND.

### ANNUAL MEETING.

THE Annual Meeting of the Non-Subscribing Presbyterian Church of Ireland was held on the 16th ult., in the First Presbyterian Church, Rosemary Street—Rev. James Kennedy (outgoing Moderator) in the chair. The meeting was preceded by Communion service—the Rev. James Kennedy presiding.

OUTGOING MODERATOR'S ADDRESS.

The outgoing Moderator, in vacating the chair, said that when he was appointed last year he expressed the conviction that peace would prevail in their Church and in their country, and in that connection he had not been disappointed so far as their ecclesiastical life was concerned. And as to their country, he felt sure that subtle-minded lawyers on both sides would construct an expedient whereby peace would be secured, and all classes of the community pursue their paths and co-operate for the general good of the land. He still indulged the hope that when this terrible war was over such an expedient will be found; the awful peril from which all there escaped—if they had escaped—had drawn their hearts together on terms of closer good-will and friendship to each other. When they parted last June they had no idea of what a fearful war cloud was gathering and ready to burst, as it had done, on three continents. and might possibly ere many days involve the United States in its devastating energy. For forty years Germany had been preparing, while with professions of peace she had been lulling the suspicions that here and there manifested themselves. They had supped to the full of horrors, which in horror had daily accumulated. The birthplace of Protestantism, once distinguished among the nations for chivalry, especially for courtesy to womanhood, had become everything that Christianity and chivalry had condemned, and one reason assigned was that in religion she had become Unitarian and dethroned Christ. The charge was true, though not in the sense intended. Her Unitarianism was not that dear to us, the Unitarianism of Channing and Martineau, which saw in Jesus the crown and flower of the race; for us the Universal Saviour of mankind. The Unitarianism of Germany was not unlike that to be found to a degree in not a few Protestant communities, and which characterised Judaism in the stormy times of the Judges. She had reverted to ancient Judaism with its worship of Jehovah as cruel and merciless to all but his own favourites, fierce and jealous-minded, not at all like the God and Father of the Lord Jesus, our Father and our Friend. Had we not the Kaiser speaking of his successes as achieved through the help of their old ally—as he blasphemously put it—up in heaven? He could only hope and pray that truth and righteousness would prevail; that German militarism would be crushed; that arbitration would take the place of war; and that all should become servants of Christ by serving each other, and that the kingdom of the world would become the kingdom of God and of His Christ.

THE NEW MODERATOR.

On the motion of Rev. T. Dunkerley, seconded by Rev. Mr. Gordon, Rev. J. A. Kelly, the nominee of the Bangor and Templepatrick Presbyteries, was elected Moderator for the ensuing year.

The newly-elected Moderator (Rev. J. A. Kelly) returned his thanks to the Synod for the honour they had conferred upon him, and said that if he were accorded the same sympathy and co-operation as was given to the Rev. J. Kennedy he would no doubt have a very successful year of office.

Rev. G. J. Slipper was re-elected Clerk, and the Moderator Treasurer for the ensuing year.

THE PRACTICE OF VIVISECTION.

Rev. J. Barron moved—"That it is the duty of the Christian Church to aid in arousing the force of public opinion against the practice of vivisection in physiological research and study, and more especially in demonstrations before the general public and in physiological classes in schools in

23883

the presence of young children, as is the case now on the Continent. Cruelty remains cruelty whether it is associated with religion or science, and as such the Church of Christ has no option but to brand it as evil and abhorrent to the spirit of the Lord of Mercy and Compassion."

Rev. R. M. King (Newtownards) seconded the motion.

Rev. Principal A. Gordon, M.A., opposed the motion on the ground that where high authorities were divided the members were not in a position to make up their minds on the subject.

The resolution was defeated.

TRIBUTES TO DECEASED MEMBERS.

Rev. J. J. Magill, B.A. (Rademon), moved a resolution, which placed on record the deep sense of loss sustained by the Church in the death of Mr. John Smyth, M.A., Lenaderg, Banbridge.

Rev. Principal Gordon seconded the motion, which was passed in silence, the members standing.

On the motion of Rev. H. J. Rossington, seconded by Rev. T. Dunkerley, a similar resolution was passed in connection with the death of Mr. John Rogers, of Belfast.

The Moderator, in putting the resolutions, described both gentlemen as pillars of the Church.

DRINK AND THE WAR.

Rev. D. J. Williams moved, and Rev. J. J. Magill seconded the following resolution:—"That the Synod gives its heartiest approval to the policy of the Government in restricting the sale of alcoholic liquors during the national crisis, and expresses gratitude to his Majesty the King for his noble personal example of total abstinence. We commend that example to all our people as worthy of imitation, and call upon them in the interest of the country, as well as their own good, to refrain from strong drink during the continuance of the war."

The Moderator and Clerk were instructed to send a telegram to the King expressing loyalty to his Majesty and sympathy with the nation in connection with the war.

THE ANNUAL LUNCHEON.

At the conclusion of the business meeting the annual luncheon was held in Ye Olde Castle Restaurant—the Moderator presiding over a large attendance.

After an excellent repast,

The Moderator proposed the health of the King, which was loyally honoured

Rev. Alexander Gordon, in submitting the sentiment "Our Allies," said it was well to reflect in this dire conflict which was agitating the nations and horrifying their feelings, that they were supported by nations as brave as themselves. In this war their first ally was the least able physically, but morally how strong—Little Belgium—that ravaged nationality. Who that had visited Rheims, who that had walked along the corridors of Louvain, but must think with a feeling of dismay that never again would he look upon that Gothic marble, never again would he handle Irish manuscripts in the library of Louvain. The rev. gentleman referred in appreciative terms to the important part being played in the struggle by France, Russia, and the latest of their Allies, "Glorious, emancipated Italy."

Other toasts were "The Lord Lieutenant and Prosperity to Ireland," proposed by Rev. Mr. Tilson (Greyabbey), and responded to by Mr. W. J. Baxter (Dromore); "The Non-Subscribing Presbyterian Church," submitted by Rev. T. Dunkerley, and acknowledged by Rev. D. J. Williams, President of the Non-Subscribing Association; and "The Moderator," given by Rev. John Barron.

## THE RESULTS AND VALUES OF CHILD STUDY IN REFERENCE TO RELIGIOUS EDUCATION AND SUNDAY SCHOOL WORK.

BY

Professor C. W. Valentine, M.A., D.Phil., of Queen's University.

THE object of this brief address is to encourage child study—both by direct observation of children, and indirectly through the records of other recent

investigators, and especially to show by these records the great importance of the later period of childhood for religious training.

Decision as to what topic most suitable for address of half hour—a difficult one, owing to variety of topics.

Natural one—method to be followed in class teaching in Sunday School.

Not really most useful, though immediate results most apparent.

It is impossible to give rules and hints as to the best methods of teaching, *but* three things must be kept in mind in doing so :

(1) Lessons vary so much in type and aim that it is impossible to generalise as to what method is good and what is bad.

(2) *Teachers* themselves vary so much —methods good in the hands of one may be poor for another.

(3) And most important—Problems as to method depend ultimately on aim we have in view, and especially upon the nature and development of the child. This grasped, methods tend to suggest themselves. *Hence* it seems desirable first to study the child nature itself, and to approach lesson from point of view of the child.

To illustrate this, take a few commonplaces of method in teaching. We shall see that each of them leads us back to the study of the child mind as a necessary preliminary.

Rule 1. *In every lesson begin with points which have natural and immediate interest for the child, in order to attract his attention at outset.* This, of course, does not mean that the teacher should start off with some interesting story to get attention and order, without regard to the nature of the story or its connection with the lesson. The connection with the main object of the lesson should be close and intimate ; also, it is desirable that these introductory points should be short, and even that they be not of too *engrossing* an interest in themselves, but rather they should create a craving for more information or further ideas in children, stimulating curiosity so as to prepare for what is to follow. There must also be an organic connexion between the introduction and the lesson, otherwise the introduction may actually divert attention.

Note, that it is not enough that there should be a connection between these in the *teacher's mind.* It does not follow there will be in the pupil's. Many a teacher starting off with a good leading question, finds to his discomfiture that the children have run off on another line. Hence, this first point of method leads us back to the problem of the child mind and its contents, and to the necessity of studying them. To gain their interest and hold their attention, we must appeal to real interest of *theirs*, not of *ours*. We must know them well enough to touch hidden springs of their minds and to set them working. We need, therefore, a knowledge of the *general* interests of the average child of the type we are dealing with, together with a knowledge of any *peculiar* interests of the individual members of our own class.

It may be replied that such necessary knowledge can only be got by experience of the teacher in dealing with the children themselves. That is only partly true. Actual experience with the children is, of course, necessary, for children vary so greatly that they must be studied individually. But this is not *all* that is necessary. To judge a famous picture I must, of course, study the picture itself carefully, but my judgment will be worth little if I know nothing of pictures in general. I must hear a piece of music repeatedly if I am to know it, but I cannot know and understand it properly if I am not familiar with many other compositions. In general, unless things are prominent enough to force themselves upon our attention, we only observe what we are on the look out for ; we only *see* because we already *know*. The expert geologist sees far more in the piece of rock than does the average man ignorant of the science of geology. The same thing applies to the study of children. The teacher who comes to his class with his mind prepared by the thoughtful study of child nature in general, and of the

child mind and its ways of working, such a teacher sees far more significance in the sayings and doings of his pupils than he would do otherwise. He learns to know them in a shorter time, and indeed he learns many things about them which he would otherwise never learn at all. Thus we see that in order to understand, or even to begin to study our own pupils properly, we should study the child mind in general.

As to how the special interests and knowledge of individual pupils may be studied we shall see later.

Here, however, we may note one important characteristic true of most young children, which will give us a clue in the interpretation of the individual minds of our pupils. It is that, *the child mind thinks in terms of the concrete rather than in the abstract.* It deals with, and is interested in persons and things rather than with qualities and ideas. Talk to him of bravery and cowardice, of the nobility of the one and the despicable nature of the other, and his attention is apt to flag. But speak of an actual man who did brave deeds, or of a coward who did cowardly deeds, and he is much more easily interested, for you are now in the world of concrete things, where he is at home; and more important still, he is pretty sure to be impressed with a liking for the brave man, and a dislike for the coward.

But it is only as the child develops into a youth that he shows much capacity for abstract thought. And it is only then that he can cherish as ideals such abstract qualities as reverence, purity, truth and duty. Even in later life we know that often a reference to a concrete example of goodness or unselfishness will move and influence a mind that would have passed by any remarks on the nobility of self-sacrifice in the abstract. If this is true of adults, it is far more likely to be true of children.

Closely connected with this characteristic of the child is the fact that *the child mind deals much more with the external rather than with the internal.* He finds it difficult to attend to the workings of his own mind, or to think out the inner feelings and motives of another. But who does not know his wonderful keenness in seeing and hearing the external things of the world around him? Unfortunately, from this point of view, matters of religion are essentially inward; but in so far as the child is unfitted for the understanding of such inward teaching, he is unripe for some kinds of religious teaching. In so far as we content ourselves in the case of young children to the encouragement of good conduct and habits, this rule about the stronger effect of the external and visible holds good, and that is why the influence of a visible *example* of goodness is far more effective than the *description* of such an example.

Again, in so far as we aim at giving the young some knowledge of the Bible as literature, any appeal that can be made through the eye, by pictures, for example, will prove more effective than mere description and narration.

Another mental law which is especially important in respect to the child mind is this: that *spontaneous interest and attention are of far greater value than enforced interest or attention.* To understand this better, let us consider the aim the teacher has in view, and trace back from that the train of processes essential to his purpose. The end at which he is aiming is the bringing about of some effect in the mind or influence on the character of each child. Now this desired effect, though it may be apparent only in after years, yet directly depends upon the force of some *present* impression. The impression of the moment in its turn depends upon the extent to which the attention of the child is absorbed by the teacher. Attention, in its turn, depends largely upon the interest of the child in what is being said—the interest which the teacher is able to arouse by means of the inherent interest of the subject, or by means of his manner and voice, or by affording strong motives for the child to make him attend, by the threat of punishment, or the promise of reward.

This last method of enforcing attention is the least direct, and the least satisfactory. Especially if fear of

punishment is the chief motive that leads a child to attend, he is likely to receive the instruction given in a state of mind very unfavourable to its full understanding and permanent assimilation. Even if the desire of reward is the chief stimulant to attention, the child is likely to get a false idea of the nature of the instruction given. A child may be led to regard attention to a subject merely as a means of obtaining his reward, and not as good in itself. The great means, then, on which the teacher should rely for securing the interest and attention of his pupils are—1*st*, any charm or change of manner he is able to show, naturally and without affectation, in presenting his lesson; 2*nd*, and still more important, the inherent interest of the subject of the lesson itself, or any interest he is able to lend it by means of illustration, careful wording, avoidance of monotonous repetition, and the provision of something new and striking for the child mind to grasp.

This last rule, again, leads us to see the importance of knowing what are the special interests of our children,.. and even of knowing them in detail. So here again we have an important reason for child study in general, and the study of our own pupils in particular.

Let us now take a third essential principle of good method in teaching, viz.—*New ideas can be understood and assimilated by the child only in connection with previous ideas or knowledge, or experience by which the new ideas are interpreted.* Sometimes the efforts of the teacher are wasted because his lesson is beyond the experience of most of his pupils; it becomes a thing of mere words to them. Passages of Scripture have sometimes to be learned which are of little value to the child because they can be linked to no experience of his own. It is, no doubt, a difficult thing for the adult to come down to the level of the child mind, but it must be attempted if good work is to be done. And as a preliminary to this, we must find out all we can of the contents of our pupils' minds. What *do* they actually know and understand? By what experiences of theirs can they understand what I am going to set before them? What does the average child of the age of my pupils —say 10 years—understand about the ideas I make use of in my religious instruction? What can, and what actually do such terms as God, Heaven, Sin, Repentance, Goodness, mean to him?

Thus we see that this third maxim of good method in teaching, viz., that the new material in any lesson should be such as can be readily understood in terms of previous knowledge. This maxim also requires that he must study the minds of our children before we can hope to apply the maxim successfully.

In all three cases, then, the study of *method* has led us back to the study of the children themselves.

(*To be continued*).

## BALLYCARRY OLD PRESBYTERIAN CHURCH.

### TERCENTENARY.

THE Tercentenary of the Ballycarry Congregation was celebrated by a service held in the church on Sunday evening, 30th May,1915. There was a very large congregation, including representatives of most of the families worshipping at the orthodox Presbyterian Church in the same neighbourhood.

The Rev. W. G. Marsden, *pastor loci*, and the Rev. Alfred Turner, of Templepatrick, took part in the services, but the preacher was the Rev. J. A. Kelly, of Dunmurry, who took for his theme, "The Sure Test of the True Christian," basing his remarks on the text, "Now, if any man have not the spirit of Christ he is none of his"—(Rom. viii. 9).

At the outset the preacher referred to the long and honourable history of the congregation, observing that since its foundation, 300 years ago, it had only had eight ministers.

He said that another important fact should not be overlooked, viz.—that the congregation of Ballycarry has never been in favour of subscription to

creeds and confessions of faith; it has always stood for "the open Bible," and "the right of private judgment," and hence it is to-day a constituent part of the Non-Subscribing Presbyterian Church of Ireland, the foundation principles of which are: "Allegiance to the Lord Jesus Christ as the only King and Head of the Church; the maintenance of the great principles of the Reformation, viz.—the sufficiency of Scripture, the right of private judgment, and the rejection of human authority in matters of faith."

Members of the Non-Subscribing Church hold that soundness in the Christian faith cannot be proved or guaranteed by subscription to articles of belief, and this position has been taken up in order that all the more emphasis may be laid on the teaching of Jesus Christ—that belief, important though it be, is not enough to ensure salvation. "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?" And the answer is, "Faith, if it hath not works, is dead, being alone"; and again, "As the body without the spirit is dead, so faith without works is dead also."

Doctrine, therefore, is not enough to satisfy our religious needs and the needs of all men. The inner heart of Non-Subscription is not the love of controversy, and the spirit of negation, but the ardent desire to lay the emphasis on the things that matter, not for us alone, but for all.

True religion is to be found in Christ. It is his spirit that gives the life we all need, and if we possess that, all else is of secondary importance.

Now, what is this spirit of Christ? How did he manifest it? By going about doing good; by speaking to the sad, and telling them to be of good cheer, for God, his Father, and their Father, loved them; by standing up with cheerful, undaunted courage against the powers of the world, a lonely and obscure one, to proclaim a faith that meant for him the death of the cross; by forgiving his enemies and praying for them. In these things we have revealed the inner heart, the spirit of Christ. Therefore, despite a man's profession, his outward respectability, his attention to religious duties, his own great opinion of himself as a religious man; despite his belief in all the creeds of Christendom, despite his acceptance of every word of the Bible—we feel, with the authority of the great apostle of Christ, we must proclaim this searching and infallible test of what is true and spurious religion—"If any man hath not the spirit of Christ he is none of his"; and if a man is not Christ's, whose is he?

It has sometimes been remarked that we of this denomination of Christians have a very easy-going religion. But it is evident that if we live up to what we believe the essential verities, that cannot be. It is not such an easy matter to live up to the demands of the spirit of Christ. It is no easy matter to go about, as he did, doing unto others as we would they should do to us. Nor is it easy to do what is right in defiance of what people of importance, or of so-called importance, may say. It is no holiday task to be calm amid injustice; patient with the self-righteous, forgiving to our enemies, ready to do good to those who do evil to us, and to love all.

How am I to know, some may ask, whether the various religious exercises in which I engage, and the sermons I hear, are of service to me? Well, I should answer, if you are helped by them to do the duties of life; if you are made stronger, braver, purer, more cheerful, more interested in making the world the better for your presence in it, then you may be sure that the influences that have been exercised upon you are of the nature of true religion, and have the spirit of Christ in them. And what a changed world this would be were that gracious spirit ruling in every heart to-day! It would destroy hate, unhappiness and war for ever, and Christ should reign supreme, to the delight and progress of man, and to the glory of God.

* *

Copies of a brief memoir of the Ballycarry Old Presbyterian Church, pre-

pared by Dr. John Campbell (author of "A Short History of the Non-Subscribing Presbyterian Church of Ireland," recently published), had been placed in the pews, the worshippers being invited to take them home. Dr. Campbell himself, and other members of his family were present; also, Mrs. Turner, daughter of the Rev. W. G. Marsden's predecessor—the Rev. Moore Getty—whose ministry lasted forty-four years.

The celebration of the Tercentenary passed off very quietly. An observer unacquainted with the locality, witnessing the silent and speedy dispersal at the close of the service, might well have supposed that no extraordinary event had taken place. Yet one would suppose that it could scarcely have failed to quicken the thoughts of every intelligent person among the assembly. It must have been highly gratifying to the regular worshippers to see so many of their Subscribing neighbours testifying, by their presence, on such an occasion, their Christian recognition of fraternity; but they could hardly have refrained from wondering, one would think, how much longer these others will profess to believe in the justice of their claim to right teaching and right believing, summed up in the term "orthodoxy," seeing they have burdened their own intellect, and even the intellect of their accredited stewards of theological lore, by a yoke of bondage in subscription to a creed, the said creed having been formulated in the days which must inevitably be regarded as days of comparative ignorance in the light of results of research and learning which have been pursued in the long interval of so many generations since. How can any teacher profess adherence to an elaborate creed of a bygone era, without closing his mind against the accumulation of light from the long course of scholarship and consecrated reflection that has intervened? When will it be universally recognised that it is *freedom that must make you true*?

"God gives us what He knows our wants require,
And better things than those which we desire."

## THE MEETING OF SYNOD, JUNE, 1915.

REFLECTIONS.

By Dr. John Campbell.

THE Annual Meeting of the Synod of the Non-Subscribing Presbyterian Church of Ireland has come and gone and left behind it little more than a bare record of business routine. So far as the newspaper reports are concerned, nothing appears to have transpired at the meeting which would interest the general public, or fire the enthusiasm of members of the Church. Nevertheless, there were opportunities for doing both these things, but they were lost. For instance, the Synod was asked to pass a resolution condemning the practice of vivisection. This resolution was couched in terms which could appeal only to active opponents of experiments on living animals, and was, therefore, summarily rejected. It might, however, have led to the proposal of an amendment to the effect that the Church disapproved of all wanton and unnecessary cruelty to animals, and would like to see experiments on living animals confined within the narrowest possible limits. Such action would have upheld the great general principle that the wanton infliction of pain on the helpless brute creation is abhorrent to Christianity, without censuring the use of animals for the preparation of medicinal substances believed to be beneficial in the treatment of disease, or the slaughtering of them for the supply of food. That no attempt was made to pass such an amendment to this resolution appears to indicate that the audience had no real interest in the matter. It was content to hear what the proposer had to say in support of his zeal, and to see him baited and beaten without evincing sympathy for him, or for the cause which he represented.

Again, when a memorial from the Presbytery of Templepatrick, dealing with great moral issues in every department of human life, was brought forward, it was accepted by the Synod, but no steps were taken by that body to give practical effect to the prayer of

the memorialists. Even those who signed the memorial made no fight for it. Though they were numerous enough to have insisted on an adjourned meeting being held to deal with their memorial in a proper manner, they were content to have it shelved on the plea of a time limit. The chance of attempting to do good to the whole community was allowed to slip away because there were not half-a-dozen men earnest and resolute in the pursuit of the object of the memorial.

This species of indifference to questions which are agitating large numbers of men and women is, unfortunately, not new in ecclesiastical history. A century ago the problem of Temperance in the use of alcoholic liquors was in very much the same stage in regard to the Churches as the problem of other moral evils is to-day. Dr. George Cheyne (1671-1743) opposed the use of intoxicating drink. He was followed in his crusade by Dr. Samuel Johnson, John Howard, Dr. Beddoes, Dr. Trotter, and Dr. Erasmus Darwin, in England. Dr. Benjamin Rush endeavoured to promote common action against the use of spirits among the leading Christian bodies in the United States. As a result of this, various resolutions were adopted by American Church Synods and Associations early in the nineteenth century, but the question was not seriously taken up until 1826, when an American Temperance society was formed at Boston. The Rev. Professor Edgar, of Belfast, learned of this, and wrote about it in the *Belfast News-Letter* of August 14th, 1829. This led to the formation of a Temperance society in the Friends' Meeting-house, at Wexford, on August 20th, and of the Ulster Temperance Society, on September 24th, 1829. The Glasgow and West of Scotland Temperance Society was started on November 14th, 1829, and the first Temperance society in England was founded at Bradford, Yorkshire, on February 2nd, 1830. As a writer truly says: "The great majority of Christian churches were not, until of late years, brought into recognised connection with the Temperance movement."

In all efforts towards moral reform, the churches would naturally be expected to give the lead. In the cause of Temperance in the use of alcohol they did not do so. In the cause of general moral improvement they seem equally inclined to wait on fashion rather than to set the fashion. While other denominations are hampered in this matter by their theological tenets, we have nothing to prevent us from going straight ahead and giving the much-needed lead, unless it be the apathy of those who manage our ecclesiastical affairs. Hard as it is to excite enthusiasm and get resolute backers in our denomination, the cause will be won by those who keep in mind the efforts of the early advocates of temperance, and enshrine in their hearts the motto —"NIL DESPERANDUM!"

## DE MINIMIS.

DEAR MR. EDITOR,

Now that this year's Synodical speeches are a thing of the past, may I enter a protest against the proposal to change the place of meeting? Apart from the question of convenience, Rosemary Street Meeting-house is most appropriate to the grave deliberations of "the Fathers." I am a firm believer, Mr. Editor, in the *genius loci*, and would not willingly "seek Lavinian shores," Sitting there in dim forgetfulness of the particular resolution before the "House," I have often thought that I should feel no surprise to see the shade of some learned eighteenth-century divine glide up the aisle in all the dignity of gown, and bands, and buckled shoon, carrying, perchance, beneath his arm, one of those ponderous tomes of "choice and massy divinity," beloved of our great-grandfathers. The meetings of 1915 will, I think, be memorable for at least one utterance, in what Matthew Arnold has called the "grand style." I refer to Rev. Alex. Gordon's speech in giving the toast of "Our Allies." We were moved by the pathos of the scholar's sorrow for ravaged Louvain, and his "never again" fell on the ear like the refrain

of a solemn requiem for that vanished home of learning.

And now, Mr. Editor, in spite of wars and rumours of wars, your thoughts will soon be turning from your inland manse to the sea. When I was a boy we used to talk about "going to the shore." Now, we are all correct, and it is "the thing" to "go to the seaside," to "church," and not to "meeting." There was a charm in the old-fashioned phrase. What memories of golden summer days are twined about "the shore"! It meant a long day's drive on the old jaunting-car—now an antique, like Noah's Ark—before we got a glimpse of the sea, with the brown sails of fishing boats, more magical to the eye of childhood than the ships of Ulysses or of Sinbad. Then, our quiet, leisurely ways when we got there. I think we loved the sea and the mountains for their own sake, and never missed those miscalled "attractions" that now startle gull and cormorant with a raucous rendering of the latest masterpieces from the music-halls.

"Meeting," too, calls up the memory of a venerable old man, who found all the divinity he required in the pages of Channing. Brought up in a day when "schooling" was not so common as now, he had a taste for the great things of literature; only I could never understand by what critical process he placed the worthy Eliza Cook cheek by jowl with Robert Burns.

On the subject of holiday-making, I may quote Mr. E. V. Lucas. He advises the holiday-maker to take a little book "of good or enkindling poetry and prose fitted to urge folks into the open- air, and once there to keep them glad they came—to slip easily from the pocket beneath a tree, or among the heather, and provide lazy reading for the time of rest, with, perhaps a phrase or two for the feet to step to, and the mind to brood on when the rest is over." The Oxford pocket Horace is just such a little book as Mr. Lucas recommends; another is his own anthology of English prose and verse, called "The Open Road." Speaking of Horace, you remember the passage in Newman's "Grammar of Assent," where he speaks of the lines, "the birth of some chance morning or evening at an Ionian festival, or among the Sabine hills," lines that "have lasted generation after generation for thousands of years, with a power over the mind and a charm which the current literature of our own day, with all its obvious advantages, is utterly unable to rival" Apart from the pieces Newman had in view, there are others, in Horace especially, that fall in very pat with the holiday mood; and I need not remind you of the Epistles in general, or of that one in particular, where the decree of the "fashionable" doctor, Antonius Musa, goes forth against the claims of Baiae as a health resort. It is good, too, when on holiday, to carry in the memory some favourite passages of our reading. I never appreciated to the full the beauty of these lines in the Purgatorio: "The dawn was vanquishing the breath of morn which fled before her, so that from afar I recognised the trembling of the sea," until I looked on the sea one morning in July from the road between Newcastle and Annalong.

Perhaps, Mr. Editor, you now feel tempted to cap this, my epistle, by adding your *non curo* to my *de minimis*. No! Then, may old Ocean smile upon you; when he receives you for the matutinal dip, may no leviathan or submarine monster, begotten in the land of Kultur, glare upon you from the deep.—Yours sincerely,

W. J. B.

## BY THE WAY.

One of the effects of the War is the dearth of jobbing gardeners. Now, although folk may not feel inclined to spend so much on their gardens as usual, they can hardly help regarding it as their duty to continue the incessant war against weeds, and green fly and slugs. Hence, they have to get hold of some sort of a gardener somehow.

* *

I got hold of some sort of a gardener, somehow. He is not a great gardener; indeed, even when carrying out such

fairly elementary tasks as clipping the hedge and mowing the lawn, he is apt to clip and mow something that was never meant to be clipped or mown Nor is he over greedy for work, and gladly welcomes the chance of leaning on his spade to chat with anyone at anytime. Yet he has an attractive repertoire of quaint saws and poetic quotation which, no matter where they came from, the book of Ecclesiastes or no book at all, he invariably and indiscriminately attributes to one or other of his three literary heroes—Shakespeare, Bobbie Burns, and Tom Moore. I listen for a time, and then the rascal seems to see framing in my mind the suggestion: "Isn't it about time you did a bit of work"? for he gives a sigh, and concludes: "ach, as Shakespeare says, 'Then gently scan your brother man,'" and turns reluctantly to work.

* *

At various times he will throw out the remark: "Ach, and it's a terrible dry day, sor," although the day may be very "saft," and far from warm. The implications of that remark are endless, such as "drinking is a very bad habit, but then, what else can a man do when he's dry?" "I would never dream of wasting my wages on drink, but what can a man do when he's dry?" I wouldn't be so rude as to ask a gintleman for the price of a pint, but what can a man do when he's dry"? "I know you are too much of a gintleman to wait to be asked, but what can a man do when he's dry?" but they invariably conclude with his getting the price of a pint of porter.

* *

However, knowing that I like a good story, he endeavours to restore himself to equality by telling one. So shameless is he, that his stories are generally about lazy men.

One of this kind had been reduced to doing a day's work as a builder's labourer. A friend of his—more fortunate in not yet having to work—was passing by, and noticing that he drew his wheelbarrow behind him, asked him why he didn't push it in front of him, that being very much easier. "Indade, I know it is," he replied, "but faith, I never could bear the sight o' work."

Another of this kind was engaged to do a bit of digging by a farmer. Greatly to his annoyance, the farmer stood by watching him until dinner time. After dinner, work was resumed, and so was the farmer's personal observation. This was too much, and at last he asked: "Have ye nothing else to do but watch me"? "No," replied the farmer," "Then," said the rascal, "you'll be out of a job to-morrow."

* *

I suppose everyone is familiar with the story of the Protestant puppies which were Roman Catholic before their eyes were opened. Here is a similar story, which I can vouch for as quite true.

One of our Non-Subscribing ministers possesses a dog, which delights in getting lost. One day, when lost, he reached the neighbourhood of his master's church, which he knew quite well. But on this occasion he passed by the church and went a little further on to the Presbyterian Church, and insisted on getting himself adopted by a whole social meeting which was proceeding. He refused to leave, greatly to the Presbyterian minister's delight, when he saw whose dog it was. He had the dog restored to his master, with the message that "his Non-Subscribing dog was evidently seeking light." The sequel is, that some time afterwards the dog sickened, and his brain was temporarily deranged, and the vet. declared that the sickness was on him at the time when he found his way to the Presbyterian meeting. This explains it all.

* *

From a London weekly. Scene: an impromptu smoking concert in the trenches, to which some German prisoners had been allowed as a great favour to come. The officer who had arranged the concert had to leave for a short time, and on his return was astonished to hear the senior non-com. announcing the next item as follows: "Our friends Fritz and 'Ans will now oblige us with the 'Ymn of 'ate." VIATOR.

## Reports.

**Unity Guild.**—After trying to arrange for a visit to the Salt Works, at Carrickfergus, the Waterworks, at Woodburn, and discussing many other plans, the Committee finally decided that the excursion on the 12th June should be to Whitehead. It was noticeable, however, that the proposer of this arrangement was absent from the party. Again the Guild was favoured with a fine, warm afternoon, but the view out to seaward was somewhat obscured by a mist which seemed to obliterate the line of the horizon. We left Belfast, 23 in number, and were joined by two more members at Whitehead. Here the party broke up, some taking to the sea in an open boat, others sitting on the promenade, others again strolling along towards Sunshine House, where tea was to be taken, or resting by the seaside. At 4-30 the whole party had collected together again, and thoroughly enjoyed the good, but plain, fare which was supplied. After tea, the more venturesome members took the rocky path which leads up the cliffs to the Blackhead Lighthouse, where we rested, looking down on a wide expanse of sea and rock, before descending by another path which winds back almost to Sunshine House. Some amusement was caused by one member saying that there was a spring of fresh water in among the rocks on the sea shore. The majority of the party laughed the idea to scorn. Scepticism was silenced, however, when the spring was at last found, and was observed to actually contain seaweed. The chief doubters were made to drink of its waters, which, after the long and warm walk, was not a very severe penance. Strolling along the path which winds its way by the sea, we passed the two large stones which have been named the Wren's Eggs, and the pile of stones heaped up together, locally known as The Battery. Some of the members left for Belfast at a quarter to eight, while some were kindly entertained with tea by Mrs. Montgomery, who is holiday-making at Whitehead. Sitting in her garden, taking this welcome refreshment, we watched the movements of several ships, and speculated as to the possibility of their being trawlers engaged in mine-sweeping operations, till it was time to catch the half-past-eight train for Belfast. Our next outing, which is fixed for the 3rd July, will be of special interest, as we are to be conducted through the Antrim neighbourhood by Mr. Robert Welch, the well-known member of the Belfast Naturalists' Field Club. It is hoped there will be a good attendance on this occasion, in order to make it worth Mr. Welch's while to take so much trouble on behalf of the Guild.

A second excursion has been arranged for July. It will take place on the 24th, when our party is to go to Killinchy by motor. The motor trip to Greyabbey was such a success that it is confidently expected that there will be a big attendance at our visit to Killinchy.

* *

**The Association.**—The Annual Meeting of the Association was held in the First Presbyterian Church, Belfast, on Tuesday, 15th June, at one o'clock. In the absence of the President, Rev. J. Worthington, the chair was occupied by Rev. W. G. Marsden, who opened the proceedings by leading in praise and prayer. The roll was called, and the Rev. D. J. Williams was unanimously called to the chair. Mr. Williams briefly addressed the meeting. Rev. H. J. Rossington was re-elected secretary, and the Rev. J. A. Kelly, treasurer. The report of the General Purposes Committee was presented, and accepted, as was also the Treasurer's statement of accounts. The Rev. J. A. Kelly made a statement respecting the Theological Professorships Income Fund, to the effect that through the kindness of Mr. James Davidson he had received the sum of £36 14s. 11d., the balance of £100 lent by the Compensation Fund for the hymn books published by the Committee, of which Mr. Davidson was a member. Rev. J. A. Kelly proposed, Rev. W. Weatherall seconded, and it was unanimously agreed, that we tender our

grateful thanks to Mr. James Davidson for this act of generosity in making himself responsible for the balance of the £100 (£34 14s. 1d), together with interest to date. The General Purposes Committee was elected. The Orphan Society's report was received, subject to audit, and Mr. A. K. Stewart (re-elected), Rev. H. J. Rossington, Mr. Samuel Magill, and Rev. E. H. Pickering were elected Governors. Other routine business having been transacted, the President pronounced the benediction.

* *

**Dromore.**—Our Annual Sunday-school Conference was held this year at Dromore, on Saturday, June 5th, and in every respect it was a most successful one. The weather was all that could be desired, and our Dromore friends might congratulate themselves on the admirable way in which they entertained the large number of people in attendance, there being present about 700 persons. The Conference opened with hymn and prayer, offered by the Minister, Rev. A. Davison. Our Moderator, Rev. J. Kennedy, presided, and in a few appropriate remarks introduced the speaker, Professor C. W. Valentine, M.A., D. Phil.. of Queen's University, who delivered a very instructive and interesting address on "Some Results of Recent Research into the Child Mind." This address will appear in full in the pages of this magazine, together with a list of books recommended for the use of teachers. After a short discussion, and an acknowledgment of our indebtedness to the speaker, and the congregation of Dromore, the Conference concluded with hymn and benediction, pronounced by Rev. J. Kennedy. Tea was provided for all present, and our Dromore friends did this part of their entertaining in a sumptuous manner.

* *

**Remonstrant Synod.**—The Annual Meet- of the Remonstrant Synod was held in the First Presbyterian Church, Belfast, on Tuesday, 15th June, at 12 o'clock. The proceedings were opened with Scripture and prayer by the Rev. M. Watkins. The Roll was called, and the Rev. John Barron was unanimously elected Moderator in succession to Mr. Watkins. Mr. Barron briefly addressed the Synod, and then proceeded to business. Rev. S. E. Bowen was re-appointed Clerk, and Rev. G. Slipper, Assistant Clerk. The Revs. R. M. King, W. H. Tilson, and P. Godding were invited to deliberate. The Committee and congregation of the First House were thanked for the use they had kindly permitted during the year to the Synod, of their buildings. Rev. J. A. Kelly presented the report of the Finance Committee, which was duly accepted, and Mr. Kelly was thanked for his services. Mr. W. M'Robert was also heartily thanked for his services in the past in the capacity of treasurer, and he was re-appointed to the office. The Committee was re-appointed, omitting the name of the late Mr. John Smyth, and adding the name of the Rev. J. G. Davies. The Trustees recommended the payment of £65 for the next year from the Remonstrant Synod Fund to such congregations as are entitled to receive the same. Mr. Henry M'Robert, Ballynahinch, was appointed Trustee of the Clerkship Fund, in the room of the late Mr. John Smyth, M.A. Rev. S. E. Bowen presented the General Purposes Committee's report, which was adopted as revised. The Committee was re-appointed, with the addition of the name of Rev. J. J. Magill in place of that of Rev. T. Dunkerly, and Rev. John Barron, Moderator. The Clerk reported that statistics had been received from all the congregations. Rev. J. A. Kelly submitted the Ballymena report, which consisted mostly in a financial statement as to the situation of the church. The Committee was re-appointed, with Mr. Kelly as Convener. The Clerk was instructed to visit Ballymena, and if possible to see to the appointment of new Trustees. The Moderator pronounced the benediction.



BIRTH.

PINKERTON.—On 24th May, 1915, at Secoa, Ballymoney, the wife of John W. Pinkerton, of a son.

**GOLDEN WEDDING.**

M'ILWRATH AND BISHOP,
June 11th, 1865,
In the Unitarian Church, Killinchy, by the Rev. John M'Caw, William, son of John M'Ilwrath, Balloo, to Sarah, daughter of David Bishop, Rathgarmont.

**MARRIAGE.**

ANDRE—THOMPSON.—On June 17th, at the Congregational Church, Brading, Isle of Wight, by Rev. W. F. Clarkson, Leslie Westbrook André to May, only daughter of John Thompson, Hill Street, Newry.


## HARVESTING.

Machinery for this purpose, including **MOWERS, REAPERS, SHEAF-BINDING HARVESTERS, RAKES, HAYMAKERS, TEDDERS, SWATH TURNERS, POTATO DIGGERS, etc., etc.,** leading makes at low prices for cash.

We hope to be exhibiting at several Provincial Shows, but the means of transit being restricted this year, we would ask our friends to order before the Shows, so as to ensure delivery in good time for use this season.

The present price of Beef Cattle is so high that Farmers can afford to feed on the grass. We are well stocked in **CAKES, MEAL, etc.,** and we invite enquiries as to prices.

**OIL ENGINES, PETROL ENGINES, GRINDING MILLS, and FOOD-PREPARING MACHINERY,** newest designs and best makes. Lists and quotations on application. We keep the largest stock in Ireland to select from.

**T. & J. M'ERVEL, Ltd., 40 Victoria Sq., Belfast**

— ULSTER —

## Unitarian Christian Association

**35 ROSEMARY ST., BELFAST.**

The Depository is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, the Sunday School Association, and American Unitarian Association. Tracts and Pamphlets, expository of Unitarian principles, may be had free on application, or will be sent by post to enquirers, if stamped envelope is enclosed with application.

**A LARGE ASSORTMENT OF BIBLES AND HYMN BOOKS ALWAYS IN STOCK.**

Business Hours, 9 till 6. Saturdays, 9 till 1.

**EUSTACE GORDON,** *Manager.*

# MADAME CLUZEAU,

**FRENCH MILLINER,**

**Is showing the Latest Modes at her New Premises,**

## 37 Donegall Place,

First Floor.

NOTE—Specially Moderate Prices to suit War-Time Needs.

## RECENT PUBLICATIONS.

Crown 8vo., 168 pp. 2/- net.
**HOW TO WIN.** — Addresses by H. G. CHANCELLOR, M.P.

Crown 8vo., 65 pp. 1/6 net. Paper Covers, 1/- net.
**TOWARDS RELIGION.**—By R. BRIMLEY JOHNSON.

F'cap. 8vo., 128 pp. 1/- net.
**HOW A MODERN ATHEIST FOUND GOD.**—By G. A. FERGUSON.

F'cap. 8vo., 130 pp., with Portrait. 1/- net.
**MAN'S CHIEF END.**— Sermons by R. B. DRUMMOND, B.A., T.C.D.

F'cap. 8vo., 108 pp. attractively bound. 2/- net.
**SONGS DEVOUT.**—By W. G. TARRANT, B.A.

Crown 8vo., 140 pp., with Portrait. 1/6 net.
**COMMUNINGS WITH THE FATHER.** Collects and Prayers.—By JAMES C. STREET.
Edited by CHRISTOPHER J. STREET, M.A., LL.B.

Crown 8vo., 272 pp. 2/6 net.
**THE CHURCH OF TO-MORROW.**—By JOSEPH H. CROOKER, D.D.

Crown 8vo., 226 pp. (Second Edition). 3/6 net.
**PILLARS OF THE TEMPLE.**—By MINOT J. SAVAGE, D.D.

Book Room, Essex Hall, Essex St., Strand, W.C. or at the Depository, 35 Rosemary Street, Belfast

## NOW READY.

**A New Book of Irish Poetry.**

# THE SECRET HILL.

BY

**RUTH and CELIA DUFFIN.**

**1/- NET.**

Copies may be obtained from

**EUSTACE GORDON, 35 Rosemary St. Belfast.**


Printed by J. Adams, New King Street, Belfast. May also be had from Mr. Eustace Gordon, the Depository, Rosemary Street, Belfast: and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed. Business Agent:—Rev. George J. Slipper, The Manse, Newry, Co. Down.

# Ulster Unitarian Christian Association

**35 ROSEMARY STREET, BELFAST.**

Business Hours—9 till 6.
Saturday—9 till 1.

Secretaries—Rev. J. A. KELLY.
Rev. G. J. SLIPPER.

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

**A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.**

**Books at Lowest Discount Prices for Cash.**
**Any Book not in stock will be procured on shortest notice.**

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

**Mr. C. J. M'KISACK, Hon. Treasurer, 35 ROSEMARY ST., BELFAST**

**HANDBOOKS OF RELIGION—**

Cr. 8vo., 160 pp., 2/- net; by post, 2/3.
**CHRIST: THE BEGINNINGS OF DOGMA.**
By Prof. Dr. JOHANNES WEISS, of Heidelberg. Translated by V. D. DAVIS, B.A.

Cr. 8vo., 140 pp., 2/- net; by post, 2/3.
**THE JEWISH RELIGION IN THE TIME OF JESUS.**
By Dr. G. HOLLMANN, of Halle.

Cr. 8vo., 164 pp., 2/- net; by post, 2/3
**THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS.**
By Prof. PAUL WERNLE, D.Theol.

Cr. 8vo., 184 pp., 2/- net; by post, 2/3
**PAUL: STUDY OF HIS LIFE AND THOUGHT.**
By Prof. Dr. W. WREDE. Preface by Dr. J. ESTLIN CARPENTER.

Cr. 8vo., 144 pp., 2/- net; by post, 2/3
**THE APOSTOLIC AGE.** By Prof. E. von. DOBSCHUTZ, of Strassburg.

Book Room, Essex Hall, Essex Street, Strand, W.C.
*Postage saved by ordering through Bookseller.*

# Artistic Wall Papers for 1915.

**Latest Designs. Raised Materials, &c.**
**All Branches of House and Church Decorations under personal supervision.**
*AGENT FOR HALL'S WASHABLE DISTEMPER.*

# JOHN THOMPSON, 60 Hill St., Newry.

Telephone No. 50. Telegraphic Address: "Thompson, Painter, Newry."